

TIMES AND SEASONS.

"Truth will prevail."

VOL. V. No. 6.] CITY OF NAUVOO, ILL. MARCH 15, 1844. [Whole No. 90.

HISTORY OF JOSEPH SMITH.

(Continued.)

On the 9th, in company with ten elders, I left Independence landing for Kirtland. We started down the river in 16 canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves, and after we had encamped upon the bank of the river, at McIlwain's bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision. The next morning after prayer, I received the following

Revelation given August, 1831.

Behold, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts: but verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffered it that ye might bear record; behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let my servants Sidney Gilbert and William W. Phelps, take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them. And let the residue take that which is needful for clothing. Let my servant

Sidney Gilbert take that which is not needful with him, as you shall agree. And now behold, for your good I gave unto you a commandment concerning these things; and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it in its time, for the use of my saints, that they may partake the fatness thereof. And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, and the destroyer rideth upon the face thereof, and I revoke not the decree: I the Lord was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste, again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jr. and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment you shall give unto all your brethren nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whither upon the land or upon the waters, as it remain-

eth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon and Joseph Smith, jr. and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people: yea, unto him whose anger is kindled against their wickedness; a people who are well nigh ripened for destruction: and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

On the 13th, I met several of the elders on their way to the land of Zion, and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the saints, I received the following

Revelation given August, 1831.

Behold and hearken, O ye elders of my church, saith the Lord your God: even Jesus Christ, your advocate who knoweth the weakness of man and how to succor them who are tempted: and verily mine eyes are upon those who have not as yet gone up unto the land of Zion: wherefore your mission is not yet full: nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you: and your sins are forgiven you.

And now continue your journey. Assemble yourselves upon the land of Zion, and hold a

meeting and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good; it mattereth not unto me, only be faithful, and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold I the Lord have brought you together that the promise might be fulfilled, that the faithful among you should be preserved and rejoice together in the land of Missouri. I the Lord promised the faithful and cannot lie.

I the Lord am willing, if any among you desireth to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment and the directions of the Spirit. Behold the kingdom is yours. And behold, and lo I am with the faithful always; even so: Amen.

After this little meeting of the elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well, on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.— In these infant days of the church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the saints and the purchase of the land and other matters, and received the following:

Revelation given in Kirtland, August, 1831.

Hearken, O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you: yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willet to take even them whom he will take, and preserveth in life them whom he will preserve: who buildeth up at his own will and pleasure; and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utter my voice, and it shall be obeyed. Wherefore verily I say, let the wicked take heed, and let the rebellious fear

and tremble. And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs: and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yes, signs cometh by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory: nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you; that hereafter shall be revealed. Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear; wherefore I the Lord have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my command-

ments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold the land of Zion, I the Lord holdeth it in mine own hands; nevertheless, I the Lord rendereth unto Caesar the things which are Caesar's:—wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for satan putteth it into their hearts to anger against you, and to the shedding of blood, wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold this is, not yet, but by and by: wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion:—and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by sight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof dispose of the land, that he may be prepared in the coming spring, to take his journey up to the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord will give unto my servants Joseph Smith, jr. power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

Let my servant Newel K. Whitney retain his store, or in other words, the store yet for a little season. Nevertheless let him impart all the moneys which he can impart, to be sent up unto the land of Zion. Behold these things are in his own hands, let him do according to wisdom. Verily I say, let him be ordained as an agent unto the disciples that shall tarry, and let him be ordained unto this power: and now speedily visit the churches, expounding these things unto them, with my servant Oliver Cowdery. Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world. He that sendeth up treasure unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man: wherefore children shall grow up until they become old, old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand: and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not my counsel, but grieved the Spirit: wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receive it not, behold he standeth no longer in the office which I have appointed him.

And again, verily I say unto you, those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained un-

to this power: for this is a day of warning, and not a day of many words. For I the Lord am not to be mocked in the last days. Behold I am from above, and my power lieth beneath. I am over all, and in all, and through all, and searcheth all things: and the day cometh that all things shall be subject unto me. Behold I am Alpha and Omega, even Jesus Christ.—Wherefore let all men beware, how they take my name in their lips: for behold verily I say, that many there be who are under this condemnation; who use the name of the Lord, and use it in vain, having not authority. Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember, that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation: Let my servant Joseph Smith, jr. and Sidney Rigdon, seek them a home as they are taught through prayer by the Spirit. These things remain to overcome, through patience, that such may receive a more exceeding and eternal weight of glory; otherwise a greater condemnation: Amen.

TO PARENTS.

(Continued.)

The parent who contemplates the honor and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from

the voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from a sense of duty, pleasure or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously, or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the necessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is, not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverance both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, that can say: 'The fear of the Lord is with me?' Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not beaming to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict imitators of words and actions of mankind, even before they are able to understand their meaning, and are unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life, when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each day's experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by council, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

HEMONI.

(To be Continued.)

ELDER TAYLOR, *

Sir,—I forward this communication to you to make what disposal of it you may judge proper.

B. YOUNG.

Feb. 12, 1844.

Dear Brother Young,—I left this place on the sixth of December last, according to council, and travelled in an easterly direction, preaching three or four times a week. I baptized two at Mackenaw, stopped at Bloomington, Mc Lean Co. Illinois, and baptized three. I preceded

a Vermillion Co. to Middle York, when found brother Joseph Coon, where we together baptized eight persons in eight days labor.

We thought it advisable to hold a conference, and organize the members into a branch. The conference was called by Elder Daniel Botsford, who was chosen chairman, and Joseph Coon, clerk. The branch was called "The Middle York Branch of Vermillion County."

Levi Murdock was ordained an elder to preside over the branch, Silas Springer, a priest, Perry Fitzgerald, a teacher, and David A. Judal, a deacon. There were ten members present on the occasion.

We feel encouraged to go on in the name of Lord, and labor in the vineyard, as he shall direct. We feel that there is a great work to be done. The harvest truly is great and the laborers few. We feel our weakness and inability, and we cease not to call on the name of the Lord to grant unto us wisdom and understanding, humility, and strength of body and mind, that we may go forward in the strength of Israel's God, to combat and overthrow error, and establish the principles of eternal truth in the place thereof.

DANIEL BOTSFORD.

JOSEPH COON.

EARTHQUAKES.

At Coudrie, in Perthshire, a smart shock was felt on the 14th ult. The day was calm and frosty, with sunshine. The accompanying sound was very loud. At Aberfeldy, on the same day, two shocks were felt which lasted several moments. A letter from Rome states that several slight shocks of earthquake had been felt there, but no injury had arisen. The German papers state that two more earthquakes had taken place at Ragusa on the 22d ult.—*Scottish Paper*.

THE LATE EARTHQUAKE IN THE CHANNEL ISLANDS.

It is remarkable that the men working when the phenomenon happened in the mines in the Island of Sark, more than 400 feet beneath the surface, neither heard any noise, nor felt the least motion of the earth around them, although the effects above ground were of a very alarming character. The person engaged in the steam mill house, observed the machinery shaking most violently, and he thought the boiler had burst, the shock being so tremendously awful. At Cherbourg the houses were much shaken and the furniture displaced, and many articles were thrown down. No personal injury, however, attended the concussion.

EARTHQUAKE IN GUERNSEY!

(Abridged from the *Guernsey (Eng.) Star* of Dec.)

On the afternoon of Friday last, at a few minutes before four o'clock, the shock of an earthquake was felt throughout the whole of this island, of very considerable violence. For some days previous the weather had been perfectly calm, and the temperature so mild that many persons continued sea-bathing; the only remarkable meteorological circumstances being, that a luminous body, resembling a clouded moon, was seen over the island at seven o'clock on Wednesday evening, which continued visible for ten or fifteen minutes, and that the evenings, excepting during the short appearance of the meteor, were impenetrably dark. The whole of Friday, till about three o'clock, had been fine and bright, but the sky had somewhat an unusual appearance, the clouds being singularly tinted with pale green, red, and purple. At the time when the shock was felt—seven minutes before four—the sky was partially overcast, and had a rainy appearance, the wind blowing in slight squalls from the southward and south-westward. At the time above-mentioned, a loud rumbling or undulating noise was heard in every part of the island, accompanied by one or two shocks, which, to our apprehension, had much less affinity to the concussion produced by an explosion, than to the benumbing effect created by electricity. This phenomenon, it is generally agreed, lasted about four seconds, and was evidently subterranean.

The shock, as we have already stated, was felt in all parts of the island, and every where appears to have produced the same effects. Persons out of doors felt the earth heave under them, in some cases so violently as to oblige them to lay hold of the nearest object for support. The banks and hedges of fields were seen to be in motion, and in the houses the furniture and goods were rocked and shaken.—Buildings of all kinds were distinctly seen to heave and shake, as well as the pier walls, the iron railings at the south west corner of the quay, and the massive quay at St. Sampson's harbour. The vane of the town church was violently agitated, and the bell struck twice.—Many imagine that heavy pieces of furniture were being removed over their heads, whilst many more believed that their houses were falling, and there was a general rush into the streets. So severely was the shock felt in the office of this paper, that the numerous persons employed, simultaneously, and without concert, sought safety out of doors, in the full conviction that the building was falling about their ears. We have not heard of any damage be-

yond the shaking down of a few tiles, bricks, &c. All the accounts which we have collected from various parts of the island differ as to the apparent direction of the shock, and the time of its occurrence. We are inclined to believe, that the shock must have taken various directions, guided either by the fissures of the earth, or by other causes acting on the electric fluid. The shock, we believe, took place simultaneously throughout the whole island, and we are the more inclined to this opinion from having learnt from Jersey, that the shock was felt at that place precisely at the time it occurred at this town—namely, seven minutes before four o'clock. We learn from Sark, that the shock was felt in that island at about the same time, and in the same manner as in Guernsey.

TIMES AND SEASONS.

CITY OF NAUVOO,

FRIDAY, MARCH 15, 1844

FOR PRESIDENT,

GEN. JOSEPH SMITH,
NAUVOO, ILLINOIS.

RELIGION AND POLITICS.

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seem in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate, or will. We have looked with abhorrence upon the monster, and shrink from the idea of introducing any thing that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty; breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful, lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated and the funeral dirge be chanted in the "Land of the

free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians is altogether culpable, that the division is extending too far, and that in our jealousy lest a union of this kind should take place, we have thrust out God from all of our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's; providence, has no control, about which his direction or interposition, never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them, if "he raises up one king and puts down another, according to the counsel of his own will;" if "the powers that be, are ordained of God;" then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently, we will cease to pray for our president, our legislators, or any of our rulers, and each one will pursue his own course, and "God shall not be in all our thoughts," so far as politics are concerned.

By a careful perusal of the scriptures, however, we shall find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him; but their laws were given them of God; hence says the prophet: "The Lord is our king; the Lord is our judge; the Lord is our law-giver, and he shall reign over us;" and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil, as their religious affairs, as the book of Kings abundantly testify. Hence, Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone; but other nations also, acknowledged his supremacy and sought his aid.

Abimelech, king of the Philistines, captivated by the beauty of Sarah, took her for the purpose of making her his wife, when the Lord

appeared to him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand, and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that "the Lord removeth kings, and setteth up kings;" and in the writing which Belteshezzar saw on the wall the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms, that should come after his.

The Lord sent by Jonah a message to Ninevah, saying: 'that in forty days Ninevah should be destroyed;' but when the king proclaimed a fast, and sat in ashes, both him and his people—the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel, and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when 'the Lord shall be king over all the earth,' and when 'the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God.'

Certainly if any person ought to interfere in political matters it should be those whose minds and judgments are influenced by correct principles—religious as well as political; otherwise those persons professing religion would have to be governed by those who make no professions; be subject to their rule; have the law and word of God trampled under foot, and become as wicked as Sodom and as corrupt as Gomorrah, and be prepared for final destruction. We are told "when the wicked rule the people mourn." This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of humanity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God requires us to use our endeavours to put in righteous rulers. Our revelations tell us to seek diligently for good and for wise men. Doc. and Cov. Sec. lxxxv. Par. 2:—

"And now verily I say unto you, concerning the laws of the land, it is my will that my peo-

ple should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I the Lord justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land: and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I the Lord God maketh you free; therefore ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn: wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith; he is wise, prudent, faithful, energetic and fearless; he is a virtuous man and a philanthropist; if we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself; but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

OUR CITY, AND THE PRESENT ASPECT OF AFFAIRS.

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principle portion of their time in obtaining the necessary means for the sustenance of their families; therefore little improvement has been made. But old boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zi-

on, and the rolling forth of the kingdom of God.

The work of improvement is now actively begun, and in every direction may be heard the sound of the mason's trowel the carpenter's hammer, the teamster's voice; or in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer, than in the preceding one. Almost every stranger that enters our city, is excited with astonishment, that so much has been done in so short a time; but we flatter ourself, from the known industry, perseverance and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land; and should the season prove favorable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the saints here of late, have taken hold of the work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speaks to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to the saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally, as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true hearted saint that does not with joy and delight, contemplate the endowment of the servants of God, and the blessings he has promised his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of saints, every elder that comes here, and every mail, may bring money and other property for this important work, which when completed will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate

the prosperity of the great cause of truth, which we all are actively engaged in.

For several Sundays past, when the weather was favorable, large crowds of our citizens assembled near the Temple, where they have been favored with very interesting and eloquent discourses, from Gen. Joseph Smith, President Hyrum Smith, Elder P. P. Pratt, and others. On the last occasion that Gen. Smith favored us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience, that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles, which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labors under in speaking to a congregation thus situated, also that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

A NEW PUBLICATION.

We have before us a very neat work in pamphlet form, [containing forty royal octavo pages, bearing the following title: "An appeal to the inhabitants of the State of New York, Letter to Queen Victoria, (reprinted from the tenth European edition;) The Fountain of Knowledge; Immortality of the Body, and Intelligence and affection;—by P. P. Pratt."

The reputation of Mr. Pratt, as an author, and faithful minister of the gospel, is such as to render it unnecessary for us to attempt to eulogize the above work; for the name of the author alone, is sufficient to recommend it to every lover of truth and literature; and we would say to every such person, that he should be the owner of one.

In order to give our readers a specimen of the work, we will insert a few extracts from it, in our next number, which we are obliged to omit in this, for the want of room.

The above work can be had of Mrs. Pratt, at the corner of Young and Wells streets, or at this office.

FRIENDLY HINT TO MISSOURI.

One of the most pleasing scenes that can inspire on earth, is, when a sin has been committed by one person against another, *to forgive that sin*: and then, according to the sublime and perfect pattern of the Savior, pray to our Father in heaven, *to forgive also*. Verily, verily such a friendly rebuke is like the mellow zephyr of summer's eve: it soothes; it cheers and gladdens the heart of the humane and the savage.—Well might the wise man exclaim: “a soft answer turneth away wrath:” for men of sense, judgment, and observation, in all the various periods of time, have been witnesses, figuratively speaking, that *water not wood, checks the rage of fire*.

Jesus said, “blessed are the peace makers, for they shall be called the children of God;”—wherefore if the nation, a single state, community, or family ought to be grateful for any thing, it is *peace*. Peace, lovely child of heaven; peace, like light from the same great parent, gratifies, animates and happifies the just and the unjust, and is the very essence of happiness below, and bliss above. He that does not strive with all his powers of body and mind: with all his influence at home and abroad, and to cause others to do so too, to seek peace, and maintain it for his own benefit and convenience, and for the honor of his state, nation and country, has no claim on the clemency of man; nor should he be entitled to the friendship of woman, or the protection of government. He is the canker worm to gnaw his own vitals, and the vulture to prey upon his own body; and he is as to his own prospects and prosperity in life, a *felo-de-se* of his own pleasure. A community of such beings are not far from hell on earth, and should be let alone as unfit for the smiles of the free; or the praise of the brave. But the peace maker, O give ear to him! for the words of his mouth, and his doctrine, drop like the rain, and distil as the dew; they are like the gentle mist upon the herbs, and as the moderate shower upon the grass. Animation, virtue, love, contentment, philanthropy, benevolence, compassion, humanity, and friendship, push life into bliss, and men a little below the angels, exercising their powers, privileges and knowledge, according to the order, rules and regulations of revelation, by Jesus Christ, dwell together in unity: and the sweet odour that is wafted by the breath of joy and satisfaction from their righteous communion, is like the rich perfume from the consecrated oil that was poured upon the head of Aaron; or like the luscious fragrance that rises from the fields of Arabian spices; yea more, the voice of the peace maker

Is like the music of the spheres,
It charms our souls, and calms our fears;
It turns the world to paradise,
And men to pearls of greater price.

So much to preface this friendly hint to the State of Missouri, for notwithstanding some of her private citizens and public officers, have committed violence, robbery, and even murder, upon the rights and persons of the church of Jesus Christ of Latter Day Saints; yet, compassion dignity, and a sense of the principles of religion, among all classes; and honor and benevolence, mingled with charity by high minded patriots, lead me to suppose, that there are many worthy people in that state, who will use their influence and energies to bring about a settlement of all those old difficulties; and use all consistent means, to urge the state, for her honor, prosperity and good name, to restore every person, she or her citizens have expelled from her limits, to their rights, and pay them all damage! that the great body of high minded and well disposed southern and western gentlemen and ladies; the real peace makers of a western world, will go forth, good Samaritan like, and pour in the oil and the wine, till all that can be healed, are made whole; and after repentance, they shall be forgiven; for verily the scriptures say: “Joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons that need no repentance.”

Knowing the fallibility of man; considering the awful responsibility of rejecting the cries of the innocent; confident in the virtue and patriotism of the noble minded western men, tenacious of their character and standing; too high to stoop to disgraceful acts, and too proud to tolerate meanness in others; yea, may I not say without boasting, that the best blood of the west, united with the honor of the illustrious fathers of freedom, will move, as the forest is moved by a mighty wind, to promote peace and friendship in every part of our wide spread, lovely country. Filled with a love almost unspeakable, and moved by a desire pleasant as the dew of heaven, I supplicate not only our Father above, but also the civil, the enlightened, the intelligent, the social and the best inhabitants of Missouri; they that feel bound by principles of honor, justice, moral greatness, and national pride, to arise in the character of virtuous freemen from the disgrace and reproach that might inadvertently blur their good names, for want of self preservation. Now is the time to brush off the monster, that, incubus like, seems hanging upon the reputation of the whole state. A little exertion, and the infamy of the evil will blacken the guilty only; for is it not written, *the tree is known by its fruit?*

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statute law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration

I am the friend of
all good men,
JOSEPH SMITH.

Nauvoo, Ill., March 8, 1844.

Nauvoo, March 13, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in

Hancock County, Greeting:—Whereas, Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entirely alone*: for you are not called to teach any such doctrine:—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am
Your obedient servant,
HYRUM SMITH.

ATMOSPHERIC PHENOMENON.

The "Glaueur du Haut Rhin," of the 21st ult. gives the following on the subject of the phenomenon observed at Colmar on the 21st:—"The same event was observed in several parts of Alsace, and also of Switzerland. Two violent detonations took place in the regions of Vosges. They were accompanied by a bright light. The doors and windows of the houses in the villages of the valleys and lower Vosges were greatly shaken, but on the plain they were much less so. At Colmar, the phenomenon was considered by many persons to have been a peal of thunder preceded by a flash of lightning; but the duration was much longer than any such flash, and produced a species of scintillation in the fog. The shock there was feeble compared to what was felt at Berghheim, Riquewihr and other communes at the foot of the Vosges. In the valley of Munster, the light inflamed the whole of the horizon, and was equal to the light of day, and the shock was very strong. In the valley of Girogmany the shock was also strong, and the light effaced the light of the candles. At Belfort, the light was seen through the fog in the direction of the north, and had all the appearance of lightning, but the weekly journal of the town does not state that any noise was heard or any shock felt. The light was also seen at Delemont, in Switzerland, but here there were two flashes with two corresponding detonations. The town, enveloped in a dense fog, was suddenly illuminated as by a gleam of the sun in August. This brightness occurred twice within two or three seconds. The Helvetie, from which we borrow this account, makes no mention of either detonation or earthquake. These data are too incomplete for us to decide upon the cause of the phenomenon; but from the wide circle in which it was observed, and the time which elapsed between the flash and the shock, it may be presumed that it came from a great height above the horizon." The *Federal* of Geneva noticed that the same day, and at the same hour, a meteoric light was seen of such brightness that those who were on the heights above the town say, that all Fribourg appeared to be on fire. The journal adds, that it must have extended very widely, as it was perceived at Berne and in the Jura.—*Galignani*.

THE JEWS.

"The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have re-

mained at nearly the same amount as in the days of David and Solomon—never much more in prosperity, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population during the last hundred years, and England having tripled hers within the last half century, the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this general movement. The population of Judea, in its most palmy days, probably did not exceed, if it reached, four millions. The number who entered Palestine, from the wilderness were evidently not much more than three; and the census according to the German statistics, which are generally considered to be exact is now nearly the same as that of the people under Moses, about three millions. They are thus distributed:—

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia, 738,000 of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 15,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

This was the report of 1825—the number probably, remains the same. This extraordinary fixedness in almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive that a people thus preserved without advance or recession; dispersed yet combined; broken yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential, without a nation, yet united as no nation, ever before or since; has not been appointed to offer this extraordinary contradistinction to the common laws of society, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?"

THE COMET.—Sir James South has received a letter from Professor Schumacher, stating that the comet recently discovered by M. Faye in the constellation of Orion, actually belongs to our system. In a postscript to his letter, the professor says that its period is six years and 219 days. It is much to be regretted, says Sir James South, in a letter to a contemporary,

owing to extraordinary unfavorable weather, which, since its discovery, seems to have prevailed not only Great Britain but even Europe, the observations of it are so few. Since the 30th November, he has seen it but once; and in Ireland neither the Earl of Rosse nor Dr. Robinson obtained even a glimpse of it.

DREADFUL COAL-PIT EXPLOSION.—A terrible coal-pit explosion, accompanied by fearful loss of human life, occurred in the vicinity of Whitehaven, between the hours of five and six on Thursday evening week. The dreadful event took place at a colliery called Duke's Pitt, at the time it was in full operation, and arose, it was supposed, from the fire-damp becoming ignited and exploding in the lowermost gallery in the pit, where no fewer than sixteen miners were at work, and eleven horses, all of whom were instantly hurled into eternity. Most of the unfortunate sufferers, we regret to say, are married men, and have left large families, totally unprovided for, to lament their dreadful fate. Up to ten o'clock on Friday morning only eight out of the sixteen bodies had been recovered.—*Liverpool (Eng.) Albion.*

From the Quincy (Ill.) Herald.

MR. EDITOR:—

Sir:—As I was perusing the Whig of the 28th of February last, my eye caught some remarks made by the editor of that paper, justifying himself for publishing an article from the New York Tribune, reflecting severely upon the Mormon leaders. I read the article alluded to, after which I made the following observations:

"I have heard it observed by medical gentlemen, that if a person wish to commit suicide by taking poison, he will fail to accomplish his object if he take a very extravagant dose, for it being too strong for the stomach to retain, it meets with an immediate resistance, and is thrown off before time will allow it to be conveyed to the blood. So with the article in the Whig. It is so strongly tinctured with the bane of falsehood, slander and reproach, that it can do the Mormons no harm; for every person who has been to Nauvoo and witnessed there the fruits of industry and untiring perseverance which exhibit themselves both in the city and on the wide-spread prairie, must confess that the statements in the above named article are false; and how the editor should be ignorant of the fruits, I am at a loss to determine, for they have not grown in a corner!!

He says of the Mormons, 'we are sorry we cannot please them,' but he need not be. We

are not sorry, and why? Because Christ has said, 'If ye were of the world, the world would love you; but as ye are not of the world, I have chosen you out of the world, therefore the world hates you.'

I was very glad he had modesty enough to qualify the terms, "Mormon friends" with, "or rather acquaintances;" for conscious as he must have been, that he had forfeited all claim to our friendship by giving publicity to an article which we verily believe he knew to be false, his conscience smote him with guilt when he called us friends, and therefore modestly altered it to 'acquaintances.' We would inform the editor of the Whig, that considering the way in which not only the Mormons, but several other worthy citizens have to feel the lash of his abusive tongue, we shall not be very jealous if he leave out all those endearing words, expressive of friendship and good will when he talks about us, neither shall we feel ourselves very highly complimented if he put them in. If we are wrong, his course will never reclaim us; but if we are right, the flood of abuse and scandal against us, which he endorses for truth, must sooner or later recoil upon his own head, and associate him and give him a place with those "who love and make a lie."

He is very jealous of religious and political power being united. But I would ask, does not every wise legislative body invoke the aid of a religious power to order their deliberations in wisdom, and direct their political course with prudence? If not, why all these Chaplains, in our legislative halls, in the army and in the navy? But probably the editor of the Whig would say: "It is true, in all christian governments, there are men selected of acknowledged worth and piety to ask wisdom upon the State and National councils, and also blessings upon the army and navy: yet says he, it is all a sham and mock ceremony; for if God were to give a revelation of wisdom and knowledge by the Holy Ghost, or by an Angel to any of these Chaplains, and they should declare it in the National councils, it would not be regarded at all, only as the height of extravagance, presumption and folly. So you see it is all a sham." Yes, Mr. Editor, your views are, no doubt, correct. They are too self evident for me to contradict. But Joseph Smith, more sincere and consistent than they all, prays to God for wisdom, receives it by revelation, and then as a test of his implicit confidence therein, acts upon it.

Would the editor have us to understand that there is one department in heaven to give

destinies of the political world, and another directing the affairs of religion? If so, he is much mistaken. There is one God who presides over the destinies of all nations and individuals, both religiously and politically, and numbers the hairs of all our heads. I would ask if the editor of the Whig ever prays after the following manner: "Thy kingdom come, and thy will be done on earth as it is in heaven;" if he does, he virtually asks God to destroy the distinction of Church and State on earth; for that distinction is not recognized in heaven. With God, politics and religion are both one, but not with us. He also prays that God may establish a government on the earth like that in heaven, and that "the kingdoms of this world become the kingdom of our God and of his Christ." Church must not triumph over State, but actually swallow it up like Moses' rod swallowed up the rods of the Egyptians.— If this be not so, the kingdom of God can never come. Satan can never be bound, the millennial glory never dawn upon our world, Christ never reign king of nations, as he now does king of Saints, neither can death be swallowed up in victory. But Christ will reign, and put down all rule, and authority and power.

Whoever, therefore, will always labor to keep up a distinction of Church and State, must oppose his own prayers, fight against the decree of heaven, and perpetuate strife and confusion in the earth. Whoever are to be the honored instruments in carrying forward the ark of this covenant and affecting this union, time must determine; whether the Monks, the Methodists or Mormons, or any of them; yet it will certainly be that people whom the Lord shall choose.

But to close. It may sometime happen to him who freely indulges in abusing a virtuous, industrious, and sincere people; a people who have been made poor by cruelty and oppression a people who are trying to live by all laudable industry, who have faced opposition in almost every form, and waded through "much tribulation;" a people against whom the popular cry is raised, mingled with vengeance and extermination, and whose voice can seldom be heard in reply, that he fall into the same difficulties in which he tries to involve them, that he die in poverty and disgrace when no relatives can lament, nor friends can bury.

A FRIEND TO THE MORMONS.

To the Editor of the Times and Seasons.

NEW ORLEANS, Jan., 22, 1844.

Minutes of a conference of the Church of Jesus Christ of Latter Day Saints, convened at the New Orleans, January, 18th, 1844.

The conference was composed of one high priest, two of the seventies, six elders and thirty-four members.

Conference opened by prayer.

F. B. Jackaway was called to the chair, and W. Crowell appointed secretary.

The chairman then made some very appropriate remarks on the occasion, upon the order of the kingdom of Jesus Christ. It was then motioned and carried, unanimously, that a branch of the church be organized in this place.

F. B. Jackaway was then unanimously elected president, and E. L. Brown, and W. Crowell, assistants. E. L. Brown was chosen clerk.

It was then motioned that James Lawson be ordained a priest for the branch, which was carried unanimously, and the ordination attended to.

Resolved, That the branch be called the New Orleans and La Fayette branch of the Church of Jesus Christ of Latter Day Saints.

Fellowship was withdrawn from Samuel C. Brown.

T. B. JACAWAY, Pres.

E. L. BROWN, Clerk.

From the Troy Daily Whig.

APOSTOLIC SUCCESSION OF THE FIRST CHRISTIAN CHURCH AT ROME.

The foundation of the Church of Rome is equally attributed to Peter and Paul, the one as apostle of the circumcision preached to the Jews; the other as the apostle of the circumcision preached to the Gentiles.

Its Bishops succeeded in the following order.

1st. St. Peter and St. Paul, who both suffered martyrdom under Nero.

2nd. Linus, the son of Herculanius, a Tuscan. He is mentioned by St. Paul, and sate between 11 and 12 years.

3d. Clitus or Anacletus, a Roman, the son of Emilius, who sate nine years.

4th. Clemens, a Roman, born in Mount Cassilius, the son of Portimus, near akin, say some, to the Emperor. He was condemned to dig in the marble quarries near the Euxine Sea, and by command of Trajan thrown into the sea, with an anchor around his neck. He was bishop of Rome nine years and four months.

5th. Evaristus, by birth a Greek, but his father a Jew of Bethlehena. He is said to have been crowned with martyrdom the last year of Trajan, and in the eighth year of his bishoprick.

6th. Alexander, a Roman, though young in years, he was grave in his manner and conversation; he sate ten years and seven months and died a martyr.

7th. Xystus or Sixtus, a Roman; he was martyred in the ninth year of his bishoprick, and buried in the Vatican.

8th. Telesphorus, a Greek, succeeded. Justin the Martyr flourished in his time. He died a martyr, having sate eleven years and three months and was buried near St. Peter in the Vatican.

9th. Hyganus, the son of an Athenian philosopher, was advanced to the chair under Antonius Pius. He sate according to Eusebius eight years.

10th. Pius, an Italian, born at Aquileia.—He died after being bishop one year and four months.

11th. Aticetus, born in Syria; he is said after eleven years to have suffered martyrdom, and buried in the Via Appia, in the cemetery of Calistus. In his time Polycarp went to Rome.

12th. Soter, or as Nicepheros calls him Soterichus, was a Campanian, the son of Concordius. There was an intercourse of letters between him and Dionysius bishop of Corinth. He died after he had sate nine years.

13th. Elitheusinus, born at Nicopolis in Greece. To him Lucius, King of Britain sent a letter and an embassy. He sate fifteen years, died A. D. 186, and was buried in the Vatican.

14th. Victor, an African, the son of Felix, a man of furious and intemperate spirit, as appeared from his passionate proceedings in the controversy about the observation of Easter. He was bishop ten years.

15th. Zephyrinus, a Roman, succeeded and possessed the chair eight years. He was a pious and learned man.

16th. Callistus or Calixtus, the son of Domitius, a Roman, a prudent and modest man; he suffered much in the persecution under Alexander Severus under whom he became a martyr, being thrown into a well by the procurement of Ulpian the great lawyer, but a severe enemy to Christians. He sate six years, and though he made a cemetery called after his own name, yet he was buried in that of Calpodius in the Appian way.

17th. Urbanus, the son of Pontianus, a Roman, after six years he suffered martyrdom for the faith. He was buried in Pretextatus in the Appian way.

18th. Pontianus the son of Calpurnius, a Roman. For his bold reproving of the Roman idolatry he was banished into the Island of Sardinia, where he died. He was bishop for five years.

19th. Antirius, a Greek, the son of Romulus. He died after he had kept his place one month, though others without reason make him to have lived in it many years.

20th. Fabianus, a Roman was unexpectedly chosen bishop. While several others being in competition, a dove suddenly descended and sat upon his head; the great emblem of a holy spirit. He died a martyr after fourteen years.

21st. Cornelius a Roman. Frequent letters passed between him and Cyprian. After somewhat more than two years he was cruelly whipped and then beheaded.

22d. Lucius a Roman sate two, or as others say three years. He suffered martyrdom by the command of Valerian.

23d. Stephanus a Roman, the son of Julius. Great contests were held between him and Cyprian about re-baptizing those who had been baptized. He was beheaded after he had sate two or three years, and was buried with his predecessor.

24th. Xystus, a Greek, formerly a philosopher of Athens, after one year and ten months he suffered martyrdom.

25th. Dyonythus, a monk, made bishop in the judgment of Dyonythus, bishop of Alexandria, a truly learned and amiable person. The time of his bishoprick is uncertainly assigned, but is supposed to have been twelve years.

26th. Felix, a Roman. In his time arose the Manichean heresy. He suffered much about the fourth or fifth year of his episcopate, and was buried in the Aurelian way in a cemetery of his own, two miles from Rome.

27th. Eutycianus, a Tuscan. A man exceedingly careful of the burial of martyrs. After one year's space he crowned himself with martyrdom.

28th. Caius, or as Eusebius call him, Guirius, a Dalmatian; kinsman to the Emperor of Diocletian. After holding the see eleven years he was beheaded.

29th. Marcillinus, a Roman. Through fear of torment he sacrificed to the gods; but recovering himself, he died a martyr, after he had sate eight or nine years he was beheaded, and buried in the cemetery of Priscilla.

30th. Marcalus, a Roman, succeeded. He was condemned by Maxentius, the tyrant, to keep beasts in a stable which he performed with his prayers and exercises of devotion. He died after five years and six months, and was buried in the cemetery of Priscilla.

31st. Eusebius, a Greek, the son of a physician. He suffered much under the tyranny of Maxentius. He sate six years and was buried in the Appian way near Calistus cemetery.

32d. Miltiades, an African. He might be a confessor under Maxentius, but could not be a martyr under Maxentius, as some assert. He sate three or four years, and was buried in the cemetery of Callistus.